THE Little Review; OR, AN Inquiſition of Scandal;

Conſiſting in *Anſwers* of *Queſtions* and *Doubts*, *Remarks*, *Obſervation* and *Reflection*.

Friday, Auguſt 17. 1705.

Moſt Ingenious Mr *Review*,

BEing highly ſenſible of your Capacity in reſolving of Doubts, hard Queſtions and Riddles, I apply my ſelf to you with one of the latter, in Latin, (as underwritten) which if you pleaſe to beſtow ſome Moments peruſal upon, ſo as to tell the thing therein deſcrib'd, and inſert it as ſoon as conveniently you can, in one of your Little Reviews, it will be very grateful to

Your Admirer

Aug. 8. 1705. OEDIPUS.

Tu qui necdum ortus (1), cadis ipſo in limine vitæ,
Mixta gerens nihili (2), & naturæ inſignia moles,
Informis triſti fœtus (3) ſuccizus aborſu:
Naturæ, & nihile, fatis male creditus infans.
(4) Tu, quem inſanus amor furtivo crimine finxit
Quem pudor inſanus furtivo crimine mactat,
Væ! nimium inſani funeſtum pignus amoris
Victima væ! nimium, inſani funeſta pudoris,
Temperet a meritis, ſine, (5) mens ſibi conſcia pœnis.
E nihilique ſinu, quo te ſcelerata recondo,
Et ſcelera, & ſcelerum horrorem non ingere matri.
Fata per adverſos tua ſunt diſtracta tyrannos (6)
Te vita donavit amor, nolente (7) pudore
Te vita nolente pudor ſpoliavit amore (8).

Not promiſing to anſwer all People's Expectations, or Riddles; yet endeavouring all we can; We hope, where we cannot, a Pardon may be given: In this Caſe, tho' we reſolve the Matter, generally, We muſt deſire the Author to be the *Oedipus* of his own meaning in ſome particular things, and ſhall give theſe further Obſervations.

That the Riddle is an *Embryo* poiſon'd, or otherwiſe kill'd in the Womb.

1. Not yet brought to perfection.

2. We don't conceive how any Being can have a Mixture of nothing in it.

3. Whether he means, by *Succiſus*, cut out of the Womb, or only the Shape cut out (or form'd) in the Womb.

4. 'Tis a ſtol'n Production, made by unlawful Love, and kill'd by Shame, leaſt it ſhould appear to diſcover the Action.

5. We do not underſtand this Line; but ſuppoſe the Mother ſpeaking to the *Embryo*; and want to know what is meant by *Temperet à mentis*, and whether *ſine*—be a Verb or Adverb.

6. Love and Shame the two Tyrants.

7. We are to ſuppoſe it to be a forc'd Action, and the firſt of the Mother.

8. The Love of our own Off-ſpring bears ſuch a Tenderneſs, that tho' we dare not for fear of Diſcovery let it live, yet we are unwilling to kill it.

I deſire, Gentlemen, you'd grant me the Favour of your Anſwer.

1. Whether the Specie of Eels are conſerved by Spawn, or engender'd of Mud and Mire?

2. Whether they have Scales, for tho' it is the General Opinion they have none, yet ſome eſteem it a vulgar Error; for I have ſeen what was ſaid to be the Scale of an Eel in a Microſcop?

Your Judgment is deſired in this matter, which will be eſteem'd as Oraculous by

Your moſt humble

July 27. 1707. Servant.

1. We allow no Æquivocal Generation, but all proceed *ab ovo*.

2. We have not been ſo very curious, as to apply a Microſcope to an Eel; but in our common Obſervation we take thoſe things, which nigh, only Look like ſmall Scales to be the Ornamental Chequer-work of Nature painted on the Skin.

Gentlemen,

YOur Opinion as to the following words in the Belief, will be highly Satisfactory, viz.

He deſcended into Hell.

Whether it would not be more proper to ſay, He deſcended into the Grave, agreeable to the Opinion of the Learned Mr. Norris, *who ſays he can by no means fancy that our Saviour, in the interim betwixt his Death and Reſurrection, deſcended Locally into Hell, there to ſuffer the Torments of the Damned?* [Miſcellanies, *pag.* 14.]

Your ſpeedy anſwer will extreamly oblige,

Gentlemen,

July 4. 1705. Your Humble Servant,

A. F.

There heve been ſo many Learned Authors who have Diſcourſed on this Point, that we cannot ſay any more to it; Therefore not differing in Opinion from them, we choſe rather to refer you to their Works, than Recite them; We eſpecially recommend you to the Peruſal of Dr. *Pearſon* on the *Creed*, where the ſame is Judiciouſly Examined.

SIR,

IS it poſſible you can be more Learned than you are. If you anſwer in the Affirmative.

Query, *If you an't a Fool in reſpect to what you might be, had you more Learning.*

Your Anſwer in next Friday's *Review will be very ſatisfactory to*

Sir,

Your Servant,

F. F.

1. We eaſily grant that we can be more learned than we are, and ſhould be glad of Improvements of you, Sir, or any Body elſe, that will give themſelves the Trouble, and us the Honour of Inſtructions.

2. We are comparatively Fools to you, or any Body that have more Learning than our ſelves; and from this Confeſſion give you leave to draw what Inferences you pleaſe to our Diſadvantage, or to your own Good.

Gentlemen,

I Hope you will not diſdain to anſwer an Humble Queriſt; tho' he do's not addreſs you with a flouriſhing Preamble, telling you how much he is diverted and deligbted with your Ingenious Anſwers.

Pray

Pray then, Gentlemen, inform me why Straw keeps Pudden hot, and Ice cold.

Yours,

Wednesday, *F. C.*
St. *Martins-Lane.*

The Works of Nature are as remarkable in the smalleſt of her Productions as the higheſt, and Men (like expert Chymiſts) may draw Knowledge out of every thing; We may find a Diamond in a Dunghil, and gather Philoſophy in picking Straws: We take the Reaſon of this Care to be from the Nature of the Texture of a Straw, which being very cloſe, keeps the Air from making an Impreſſion upon either of the Bodies it covers; for Air melts Ice, and cools the Puddens; However, any thing that can keep off the Preſſure of the Air, and reverberate it without receiving it through its Pores, will do as well as Straw.

Gentlemen,

THE Paper call'd A Review of the Affairs of *France (which comes out 3 times a Week) is in great eſteem, being well wrote, and eſpouſing a good Cauſe, the Author ſeeming to endeavour the promotion of Peace and Concord among the People; and in the forementioned Paper, to approve himſelf a Friend to the Government, which I ſhould really have believed, was it not reported for Truth to be writ by a* Foe; *which is ſuch an Objection againſt the Sincerity and Honeſty of th*e Review, *that cannot eaſily be anſwered, unleſs you can reconcile Contrarietys, and make a Friend of a* Foe; *the Performance of which, if you are able, I ſhall expect to ſee in your firſt Paper, and in the Interim Subſcribe my ſelf, as I really am*

Gentlemen,

July 13. 1705. Your Friend,

Jack Wiſeman.

If the Gentlemen has a favourable Opinion of the Review; We fancy he will not diſlike it upon the Account of the Author's Name, being like a thing which he himſelf is not; being a Foe in Name only, not in Nature to any Body; and that contrariety is thus eaſily anſwered: Tho' to make a Foe a Friend, is none, but a peice of great goodneſs and often done; and by his Willingneſs to be reconciled to the imagined contrariety, We preſume he ſhew'd his Merry diſpoſition, rather than his diſtaſte to the Author of the *Review.*

UPon our Cenſuring Womens Painting, an Information was threatned to be brought againſt two Gentlemen that wear White Wiggs, and ſometimes Red-Coats, and are ſaid much to frequent the Side-Boxes at the *Play-Houſe*, who were accuſed of the ſame Crime, but the Society would not believe it, till further Evidence could be brought of the Truth of this Suggeſtion, being willing to ſuſpend their Cenſure, 'till they were aſſured there were two ſuch inconſiderate Sparks, who *were really Guilty* of ſo much Folly.

ADvertiſements are taken in by *J. Matthews* in *Pillington-Court* in *Little-Britain.*

ADVERTISEMENTS.

On Monday will be publiſh'd,

AN Apology for the Bath; Being an Anſwer to a late Enquiry into the Right Uſe and Abuſes of the Baths in *England*, ſo far as may concern the hot Waters of the Bath, in the County of *Somerſet*; with ſome Reflection on freſh cold Bathing; Bathing in Sea-Water, and dipping in Baptiſm. In a Letter to a Friend. By the Author of a Latin Tract *De Thermis Britannicis.* Printed for *G. Sawbridge* in *Little Britain.* Price bound in Calf 1 *s.* 6 *d.*

Juſt Publiſhd,

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At

Lately Publiſhed,

SEveral Diſcourſes, *viz.* Of three Books which teach us the Knowledge of God. Of Juſtice and Mercy in general. Of Mercy in relieving the Poor. Of Mercy in Forgiving Enemies, and of Humility. Of the Original of the World. Of the Original and Pedigree of Man. Of the Chief End and Duty of Man. Of God's Command, and of an Univerſal Repentance. Of the laſt Judgment. Of the three different ſorts of St. *Paul's* Auditors. Of the happy ſtate of them that die in the Lord. St. *Paul's* Confeſſion of Faith. Of *David's* Triumphant Hymn. All Preach'd in *Ireland*. By the Right Reverend Father in God, *William Sheridan*. D. D. Lord Biſhop of *Kilmore* and *Ardagh*. Printed for *Geo. Sawbridge* the of three Flower-de-Luces in Little-Britain.

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